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the characteristics of the Semitic spirit in literature: "die auf scharfer Beobachtung eines Punktes beruhenden, aber äusserst unplastisch ausgeführten Bilder, die Leidenschaft der Diction, der Mangel an planvoll gegliederter Komposition." A consideration of these aspects of Hebrew literature which will turn aside for once from dates and documents and strophes and accentual-beats to answer the question, what makes Semitic poetry different from every other poetry, and what place does Hebrew poetry take in Semitic poetry, is devoutly to be longed for. In the meantime Dr. Jacob does not need to weaken his case by admitting that the Assyro-Babylonian people was more closely of kin to the Hebrews than were the Arabs. It is true that Hebrew stands very much nearer to Aramaic and Assyro-Babylonian than to Arabic, but a wide gulf separates the people of Israel, sprung of nomad desert tribes, from the long settled citizen and fellāhin population of the Mesopotamian valley. On every side but that of language the Hebrews are closer kin to the free-men of the desert than to the slaves of the soil. As to details, to his note on Amos 2:6 it might be added that a Bedawī of the present day still says: "They will kill a man for a pair of shoes." On Ruth 4:7 it may be noted that according to Burckhardt (*Bedouins and Wahabys*, I., p. 113), when a Bedawī gives up his right to the hand of his cousin, he says *Kānāt bābūjī washalāḥtuhā*. For the saying ascribed to Solomon in *Sinbad the Sailor*, "The grave is better than poverty," see Lane's translation of the *1001 Nights*, and his note 17. In some versions it is, "The grave is better than a palace," which Lane's sheykh exegetes most ingeniously. Neither form occurs in the Bible.

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MALTER'S ABŪ HĀMID AL-ĠAZZĀLĪ.¹

The Hebrew title page adds: העתיקו מערבית לעברית ר' יצחק בר נתן הספרדי. What Malter presents in this publication is not the original of one of the famous Arab philosopher's works (he is preparing an edition of the *maḳāṣid*), but a Hebrew translation thereof. Indeed, the original, we are told, is lost. The translation, which is slavishly literal and frequently obscure, was made from a mutilated text in which the lacunæ were due to the carelessness of scribes (*homoioleuton*). It is fortunate that the greater part of the matter contained in this treatise is found much in the same wording, although at greater length, in other works of al-Ġazzālī, particularly in his *maḳāṣid alfalāsifa* (Hebrew כוונות הפילוסופים, *The Tendencies of the Philosophers*). The astronomical portions of the treatise for which the *maḳāṣid* offer no parallel are shown by Malter to have been drawn from al-Fergānī's *Elements of Astronomy*.

¹DIE ABHANDLUNG DES ABŪ HĀMID AL-ĠAZZĀLĪ. Antworten auf Fragen, die an ihn gerichtet wurden. Nach mehreren Handschriften herausgegeben und erläutert von Dr. Heinrich Malter. 2 Hefte. Frankfurt a. M.: J. Kauffmann, 1896. 32+10; lxxv pp. M. 4.

The parallels, both from al-Ġazzālī's other writings and al-Ferġānī, are placed in the present edition, at least in the first half, by the side of the Hebrew text: by this juxtaposition not only the translation is made intelligible, but also the original is almost wholly recovered. The question arises whether this treatise which is ascribed to al-Ġazzālī may not be the spurious work of an excerpter who made good use of the maḳāṣid and al-Ferġānī. The Arab bibliographers, like ibn Ḥallikān, Ḥaġġi Ḥalifa, etc., do not mention this treatise among the philosopher's works, nor does the philosopher himself refer to it in any of his other works. Moses Narbōnī, who made a copy of the Hebrew translation for his own use (1420), on the other hand, explicitly states both in the subscription (preserved in the Leyden MS.) and at the head of his commentary on the כוונת (MS. in the Berlin Library) that this short essay was written by al-Ġazzālī some time after his tahāfut alfalāsifa (*The Mutual Refutation of the Philosophers*), thus recalling his skeptic views to which expression was given in the latter work which, according to the Jewish scholar, was written under pressure, to assure his promotion at the hand of a suspicious orthodoxy, his real views on philosophical matters being embodied in the earlier כוונת and in the present treatise. If this testimony of Narbōnī is accepted, the current conception of al-Ġazzālī as the eastern skeptic will have to be modified completely. Malter believes that the treatise cannot very well be laid at the door of some excerpter. At times the parallel passages in the maḳāṣid embodied in one paragraph of the treatise are so widely apart, and their combination so little on the surface, that it becomes difficult to credit anyone, except the author himself, with so intimate an acquaintance with the available thoughts scattered in a large work. The form of the essay, which consists in answers to questions propounded and which was introduced into Arabic literature by al-Fārābī, is adopted by al-Ġazzālī in some of his other works. The admonition with which the treatise closes in the Leyden MS., that his work be communicated only to those who possess the right mind, together with the adage: "Speak to people according to their intelligence," reappears at the close of the same author's work entitled, *The Scale of Speculations*, as well as in his ethical treatise, *The Scale of Actions*. At the end of the present essay the author censures the arrogance of the Mugtahidūn (so, and not Muġtiḥadūn, as twice on p. xiv, footnote 5), exactly as al-Ġazzālī does in his ethical work just referred to. Al-Ġazzālī's authorship of our treatise is indeed accepted by Munk and Steinschneider.

The Arabic parallels are omitted in the second part; references, however, are given to the MS. pages of the maḳāṣid, thus making comparison with the forthcoming edition possible. The Hebrew text is printed from five MSS. The editor regrets his inability to consult three additional MSS. The passages from the maḳāṣid were, wherever necessary, corrected from the MSS. of two Hebrew translations. Brackets in the Hebrew indicate passages supplied from the Arabic. Corrections of single words are equally put in brackets. Minor corrections are not

indicated in the text, but the supplanted reading is given in the margin. A plus in the Arabic (printed to render the abbreviated Hebrew text intelligible) is placed between asterisks. A German translation accompanied by explanatory notes is appended. Interesting is the linguistic observation that the Jewish translators of Arabic works often construe Hebrew nouns according to the gender of the Arabic equivalent (p. 21, footnote 40). We eagerly await the publication of the full text of the *maḳāsid*, for which the edition of the shorter treatise proves Malter to be well qualified.

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WELLHAUSEN'S DER ARABISCHE JOSIPPUS.¹

One of the most interesting and readable of the mediæval historical midrashim is the book of Josippon ben Gorion, called often *Josephus Hebraicus*. Its origin is one of the most complicated questions in the Jewish literature of the Middle Ages. In the London Polyglot (reprinted from the Paris Polyglot) comes after iii Maccabees an Arabic text calling itself ii Maccabees, extending to lix chapters and having the strongest affinities with the Hebrew Josippon. There exists also, but still in MS., another Arabic recension even closer to the Hebrew. Further, the relation of these texts, the Hebrew (existing in two recensions, a longer and a shorter) and the Arabic to Josephus, whether in Greek or in a Latin version, to the so-called Egesippus and to the books of the Maccabees, not to speak of other possible oriental sources, Arabic or Hebrew, is still very much in the dark. That it is no Hebrew original of Josephus need hardly be said. That it was written some time in the tenth century and in Italy (Zunz, *Gottesdienstliche Vorträge*, pp. 148–152) seems fixed. But whether the Arabic or the Hebrew is a translation, or both, and in what recension, is not so certain. In the *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen* (Philol.-hist. Klasse, 1895, pp. 381 ff.) Dr. Konrad Trierer has given a paper, *Zur Kritik des Gorionides*, in which he makes some attempt to defend the historical value of this midrash. In it, too, he expressed the wish that the Arabic recension still in MS. might be made accessible and applied to the correction of the Hebrew text. This has called forth the present paper by Professor Wellhausen, which is an abbreviated rendering of the Arabic MS. text as given in the Paris MS. 1906 of de Slane's catalogue, corrected by some fragments in the Göttingen library and by the Paris MS. 287. The translation is so arranged as to show very clearly the relation in contents between the longer Hebrew recension, the Arabic Maccabees, and this Arabic MS. recension.

It thus becomes evident that the relation between them is by no means immediate, and that the Arabic, at least as it can be fixed at

¹DER ARABISCHE JOSIPPUS. Von J. Wellhausen. Berlin: Weidmannsche Buchhandlung, 1897. [From *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*. Philologisch-historische Klasse. Neue Folge, Band I., Nr. 4.] 50 pp.; 4to. M. 3.